

## My Tuesday

By A. G.  
(Special McGill Daily Correspondent.)

### Imperial Disintegration.

New York, January 23. — Dinosaurs died out as a species when their brains proved too small for their bodies. The same holds true for Empires.

F. R. Scott, Professor of Civil Law at McGill, examines in the current issue of "Foreign Affairs" some of the evidences on the Canadian scene of imperial disintegration. He finds amidst the tug of conflicting sectional interests a strong basis in Canada for evolution of a higher type of political life. The common impulse for action in the future seems to be a growing realization of the futility of present British leadership. As Professor Scott succinctly puts it: "Of the British governing class it may be said: Quem deus vult perdere, prius dementat."

### Disillusioned Canadians.

Yet laughter at the farce of Munich and "non-intervention" in Spain and China is hardly enough in itself to rock the nations into a new order of things. Professor Scott feels that the largest single force moving Canadians into the new outlook is their "keen sense of internationalism." As he explains, "They have been so frequently disillusioned by the policy of the British Government that they have come to believe that the British Conservative Party prefers secret diplomacy, balance-of-power manoeuvres and gentlemen's agreements, to the kind of world which the first collective system foreshadowed. . . . Periodic intervention in Europe on power politics terms is just not possible as a national Canadian policy. What does hold out hope is the idea of a regional system of security in the two Americas, and a direct result of the Canadian trend away from Europe is a revival of interest in the Pan American Union."

This is an optimistic picture. Travellers to the promised land might put it in a lock, to be taken out for fresh inspiration when the going gets rough, but it should not be permitted to dull analysis of the forces at home which continue to stand in the way of complete realization of the new trend in "self determination." The clear-eyed, realistic appraisal of the values inherent in automatic action with England, which has led Canadians to this slight distance out of the wilderness, must be projected to a logical, clarified conclusion.

### Provincialism.

Broadly speaking, Canadians who are fed up with the leadership of the Floundering Fathers lean toward two distinct and separate alternatives. There are those who have developed a narrow, provincial point of view. At the first sign of weakness in Empire leadership, they seek refuge in an intensely "patriotic," isolationist outlook that results sometimes in a short-sighted trampling on the rights of others whose interests are in reality aligned with their own. The other reaction to British blundering is more realistic. It consists of a cool-headed appraisal of the forces at work in the world, and a realization that Canada is willingly a part of the world and must make a choice for some sort of collective action to save what is worth saving.

## CAST REVEALED FOR PLAYERS' COMING DRAMA

Present 'Richard of Bordeaux' in February

### ASHDOWN IS STAR

Daviot's Historical Drama Written in Modern Prose

Announcement of the cast of "Richard of Bordeaux," the historical drama by Gordon Daviot which the Players' Club is presenting in Moyse Hall on the nights of February 16, 17 and 18, came last night from the executive of the university dramatic organization. The leading part, that of Richard himself, will be taken by David Ashdown, while Ambrose Saunders, Helene L'Esperance, Rupert Murrill, David Neville, Irene Lawes, Maurice Hecht, Joe Jacobson, Jack Wilson and Bill Tyndale will be featured in major supporting roles.

"Richard of Bordeaux" tells, in modern prose, the story of the reign of Richard II, king of England, from the time of his nineteenth year until his deposition, twelve years later. The play records Richard's struggle against the rebellious and warlike nobles of his day, his eventual triumph and final downfall, brought about by his one outstanding weakness—inability to stand success.

The play is said to present a more sympathetic picture of Richard than the majority of historians have drawn, although all the events portrayed are factually correct.

Professor Scott sees a common ground for both groups at least in the idea of Canada, the nation. "The building of an orderly and just society within this vast territory," he writes, "the elimination of poverty and insecurity through a wise utilization of natural resources, the development of arts and sciences, of political liberty and spiritual freedom—all of this while maintaining a fair balance between the claims of racial and religious minorities—that is a task worthy of any group of human beings, regardless of their origins."

### Business Interests.

But the same factors standing in the way of intelligent collective international action also obstruct this ideal national unity. As the McGill savant significantly reveals, "Opinions have changed most amongst the unimportant people. . . . There is a fairly close relation, outside French Canada, between economic status and imperial sentiment; the higher the income, the stronger the old loyalty. Moreover, the imperialists control most of the important agencies for influencing public opinion in English-speaking countries."

(Continued on Page Two)

## "KING RICHARD II."

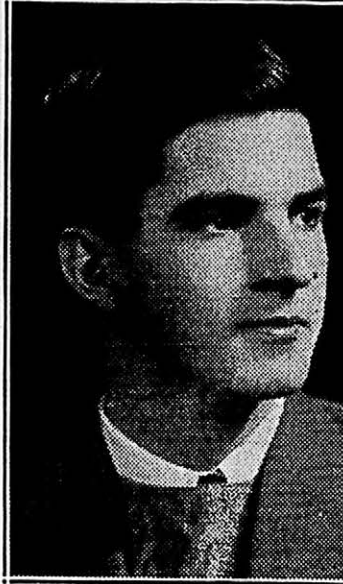


Photo by Notman.

DAVID ASHDOWN, who has the title role in the forthcoming Players' Club production, "Richard of Bordeaux."

## SOPH PLUMBERS HOLD INFORMAL

Dance in Union on Friday Night

Official Engineering Photographer to Be Present

Informality will be the keynote when the Sophomore Plumbers gather in the Union Friday night for their Soph Hop. Because of the publicity their created Red and White tuques have received, it is expected they will come in "a tuque instead of a tux."

This dance that the embryo Engineers are throwing is the first they have ever given, and from all reports they are sparing no efforts to make it a complete success. The Union Ballroom will be decorated as it never has been before, and most likely as it never will be again and those at the dance will probably see turning wheels etc. which usually baffle the average Artsman and bring forth squeals of delight from the fair sex.

### Tickets On Sale.

Tickets for the Hop are \$1.25 and may be obtained from Bill Gentlemen, Harry Barton, at the Union Tuck Shop, or from any of the class officers of Engineering '41. Included in the price of the ticket is a supper and five hours of dancing, starting at 9 p.m., to Paul Dickson's orchestra, which has provided the music for many of the Soph Hops held in previous years. Incidentally, on the tickets it states that dancing is from 9-1, but after the tickets were printed the dance committee decided to run the dance until two.

In spite of the fact that this dance is being run by Engineers, it is open to the general student body.

trayed are historically accurate. He is shown as a youthful idealist whose modern desires for a peaceful and contented Europe came some centuries before such a state of life had been conceived.

### Ashdown Stars.

David Ashdown takes his second major Players' Club role in the part of Richard. In the recent comedy hit "French Without Tears," he played the leading role of Alan Howard, receiving unanimous critical acclaim for his work in that production. In taking the part of Richard, he has according to one member of the executive, acquired "the best part that the club has offered to any actor in the past ten years."

In the role of Anne of Bohemia, Richard's queen, will be Helene L'Esperance, the Hedvig Ekdal of last spring's "Wild Duck." Ambrose Saunders will play Robert de Vere, Duke of Oxford, Richard's irresponsible aide, who refused to take himself or anything about him seriously.

Rupert Murrill will play John of Gaunt, Duke of Lancaster, Richard's understanding but ambitious uncle. Murrill has played a wider variety of parts than any other Players' Club actor, among them being the half-breed fisherman Gabriel in "Fly Away Home," the doddering but faithful retainer in "Henry IV," and the frustrated husband in "The Shining Hour." His brother, Thomas of Woodstock, Duke of Gloucester, will be portrayed by Maurice Hecht, another member of the "Wild Duck" cast last spring.

## GOVERNMENT TO RECEIVE REPS FROM STUDENTS

C.S.A. Delegation Presents Case for Scholarships

### RADIO TALKS PLANNED

Hon. Norman Rogers Meets Group—Provincial Interest Shown

The efforts of the National Scholarships Drive were one step nearer success today when the secretary of the Canadian Student Assembly, Dr. Grant Lathe, announced that he had received a letter from Norman Rogers, Minister of Labor, stating that he will receive a delegation from the Canadian universities on March 6th to consider the plan for the presentation of a bill to Parliament for the adoption of National Scholarships.

Following is Mr. Rogers' letter:

Dear Mr. Lathe,  
This will acknowledge receipt of your letter of January 17th, 1939, advising me that the Executive Committee of the Canadian Student Assembly is desirous of having this Government give serious consideration to proposals for the establishment of National Scholarships.

I have been requested to meet the National Scholarship Committee of the Canadian Student Assembly late in February or early in March to afford them an opportunity to place their case fully before this Government, and I anticipate it will be possible for this at the time requested.

(Signed)

NORMAN M. L. ROGERS

### Visit Quebec

The campaign was also given provincial encouragement when Jean Langlois, of the University of Montreal, and Grant Lathe visited Quebec over the week-end and found considerable interest in the plan in high quarters. The Vice-Rector of Laval University, Mgr. Camille Roy expressed his whole-hearted approval of the scheme and offered his active support whenever it might be needed.

During a National Scholarships week to be held from February 5th to 12th, there will be a series of radio addresses by prominent educationalists for the purpose of acquainting the public with the plan. Also during the week a National Scholarships dance will be held by the three colleges, University of Montreal, Sir George Williams, and McGill.

## COMMERCE DEBATERS TO CHOOSE OFFICERS

Interested students in the School of Commerce will meet in Room 13 of the Arts Building at 1 tomorrow in order to elect an executive for the long-delayed Commerce Debating Union. Designed especially to offer practical experience to beginners, the new union will sponsor interclass debates and select the teams for interfaculty affairs.

It is understood that a first interclass debate will be held next week but the date of extra-Commerce encounters is not yet known. A Commerce debating team has already faced R.V.C., but fixtures will be arranged with teams from Engineering, Arts, and perhaps Law.

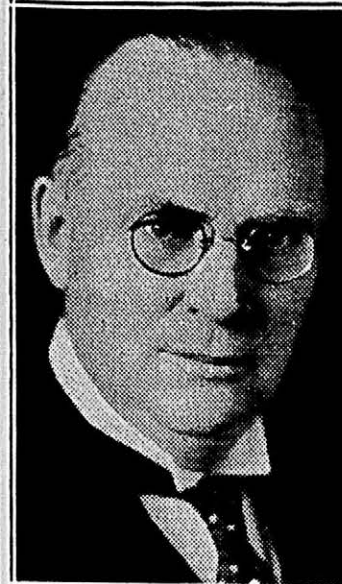
### MEETING TOMORROW

Cosmopolitan Club Executive in Strathcona Hall  
There will be a meeting of the executive of the Cosmopolitan Club on Wednesday (tomorrow) at 5 p.m. in Strathcona Hall.

### PLAYERS CLUB

Rehearsal Today in R.V.C. Reading Room  
There will be a rehearsal of "Richard of Bordeaux" today at 4 o'clock in R.V.C. Reading Room. (Part 1; Scenes 3, 4, 5.)

## BIDS FAREWELL



RIGHT HON. R. B. BENNETT, who will address the luncheon today tendered by the Graduates' Society.

## BENNETT GIVES FINAL ADDRESS

Luncheon Today at 12.30 in Mount Royal Hotel

Tickets for Students Available at Graduate Society Office

In his last public appearance in Canada, the former Prime Minister will make his farewell address at a luncheon today at 12.30 in the Ballroom of the Mount Royal Hotel. Forced to retire due to failing health, the Right Hon. R. B. Bennett, P.C., L.L.B., L.L.D., has ended his long career as leader of the Conservative Party and will leave shortly to live in England. The luncheon is being given in his honour by the Montreal Branch of the Graduates' Society of McGill, under the chairmanship of F. G. Robinson, president of the Montreal Branch.

Among those invited to the head table are: Sir E. W. Beatty, Chancellor of the University; Dean Le Messurier, representing the Principals; H. A. Crombie, President of the Graduates' Society; Sir Charles B. Gordon, President of the Bank of Montreal; The Hon. Maurice Duplessis, Premier of the Province of Quebec; Rabbi H. J. Stern, Rabbi of the Temple Emanuel; His Worship Camille Houde, Mayor of Montreal; Lt.-Col. A. A. Magee, President of Barclay's Bank and member of the board of governors.

Students are invited to attend, tickets being available at the Graduates' Society office, 3466 University Street, at \$1.25.

## UNION DATE BOOK FILLED TO COVERS

Movies, Dances, Revue Practices, and Bridge Scheduled

By T. T.  
'Concentrated extra-curricular activities' might well be used to describe the Union's official date book, for here, in close and consecutive order, one can learn the low-down on what's happening at McGill.

Tonight, for instance, the Ski Club claims the ballroom, there to present moving pictures taken in the Laurentian Mountains. For this week-end the ballroom is taken up with two dances, that of Engineering '41 on Friday and the Freshman Hop on Saturday.

The capers of the Red and White's co-ed chorus who occupy the ballroom every Tuesday and Thursday from now till March, are witnessed by only a privileged few. If your not an official of the Revue or a close friend of the Union House Committee your chances of seeing this show are very slim.

A new weekly feature for Wednesdays is the Football School under Maestro Doug Kerr and staff. Featuring movies of McGill men in action, the school session should improve the football of all those who attend.

Among the other events is the Bridge Club which meets every second Tuesday. We've hardly touched the full list of events, but all this should indicate just about how busy the Union really is.

## PROFESSOR WARREN SHOWS CONFLICT OF IDEOLOGIES; OPENS SERIES OF LECTURES

## MCGILL MEDS ATTEND A.M.S.

Represent Undergrads at U.S.A. Meet

Canadian Association Plans Convention Early in February

By L. L.

Four McGill medical students attended the third National Convention of the Association of Medical Students held in Philadelphia on December 28, 29 and 30, 1938. The McGill delegation was composed of Vaughan Mason, William Gibson, Thomas Newman and Leo Leveridge. The latter was McGill's official delegate at the convention.

Capably arranged by the medical students of Philadelphia the convention had a busy programme. As well as conducting the business of the National Association, Medical movies, clinics, and demonstrations in the various medical schools of Philadelphia, and Panel discussions were led on such topics of timely interest as The Teaching of Preventive Medicine, Institutional Medical Practice, Maternal Health, Teaching of Birth Control in Medical Schools.

"The Distribution of Medical Care" was taken as the theme of the convention.

### Delegates Greeted.

At the luncheon on the first day the 300 medical students from all parts of the continent were greeted by Dean William Pepper of the University of Pennsylvania Medical School, and Dean Martha Tracey of the Women's Medical College of Pennsylvania. Then Dr. R. R. Spencer, Senior Surgeon U.S. Public Health Service and Executive Assistant of the National Cancer Institute, addressed the Convention on "Preventive Medicine," stressing the contra-issues of "socialized medicine" from a progressive viewpoint. The talk was noteworthy for the clear definition of the problems involved.

Later W. Dewey Davis of the University of Chicago, nervous, dynamic president of the Association of Medical Students, gave his report. Davis outlined the year's activities, indicated achievements and frankly pointed out where the organization had fallen down—particularly the regional committees.

At the banquet on the second day a symposium on "Trends in The Distribution of Medical Care" was given by the following eminent proponents of three points of view: Dr. Perrot on the Government viewpoint, Dr. Leland for the A.M.A., and Dr. Means on "The Attitude of a Physician." The audience indicated that they were not entirely in agreement with the A.M.A. point of view by the questions addressed to Dr. Leland.

One section of the business program devoted to the discussion of organizational activities in the local chapters enabled delegates from one school to profit from the experiences of the others. This phase of the convention was important to many of the delegates, not only in the business meetings but also in the many bull sessions at or between meetings.

The main items of exchange were experiences with student health programs, book and instrument co-operatives, student curriculum committees and internship panels.

All Canadian delegates were invited to sit in at meetings of the Executive committee. The future relationship of the Canadian Association of Medical Students and Internes with the A.M.S. was discussed informally. The Canadian Association is planning to meet in February and this question will be decided then.

### OPENS SERIES



PROF. ROBERT WARREN, who lectured last night on "The Structure of Society." He will continue his addresses on Wednesday and Friday.

## KER ADDRESSES 'DAILY' MEETING

Editor of Hamilton Spectator Discusses Work

Talk to Be Held Thursday at 5 P.M. in Union

Newspaper work as a career, a topic dear to the hearts of all budding journalists, will be the subject of an address by Mr. Frederick L. Ker, B.Sc., M.E.I.C., at a meeting sponsored by the Daily in the Union on Thursday at 5.00 p.m.

Mr. Ker (Science '09) is Vice-President and Editor of the Hamilton Spectator, one of the oldest and largest evening papers in Canada and the senior newspaper of the Southam properties. In his engineering days he spent six years on railway construction work from the Maritimes to the Great Lakes, including Minnesota; three years as Chief Engineer and General Superintendent for the construction company which built the Montreal Aqueduct and two years as General Manager of pulp and lumber mills on the Pacific coast.

### Enlisted.

He enlisted early in 1915 with the First Canadian Overseas Railway Construction Corps under the late Col. Ramsey, but was pulled out of the service by General Sam Hughes to construct the Montreal Aqueduct and later enlisted again with the Canadian Engineers.

Mr. Ker has been with the Spectator since 1921, and believes that Engineering with a generous content of English and Economics and a background of matriculation Classics is as good a training as any for modern newspaper work. He is a director of the Spectator and the Southam companies, the Canadian Daily Newspapers Association; the American Newspaper Publishers Association; Canadian Airways and the Canadian Forestry Association; a member of the National Council of the Canadian Institute of International Affairs; Vice-President of the Navy League; Vice-President of the McGill Society of Ontario and a member of the Engineering Institute of Canada. Mr. Ker is a son of the late Ven. Archdeacon Ker, D.D., of Montreal and a brother of the late Col. R. H. Ker, M.D., C.A.M.C. and Major T. R. Ker, K.C., O.B.E., both McGill men.

### TO CONTINUE TALKS

Family, Church, State, Business Form Social Basis

### DR. DOUGLAS PRESIDES

Professor Wolman and Henry Clay Slated for Coming Addresses

Full text of Professor Warren's address will be found on page 4.

A picture of the elements that formed the pattern of the 'Structure of Society' since early Roman times laid the basis for the address given by Professor Robert Warren last night in Moyse Hall. This was the opening lecture in a series of nine sponsored by McGill University, to be held within the next three weeks. Professor Warren, in his talk which will be continued Wednesday and Friday of this week, gave an introduction to the other lectures by outlining the dominant principles of society.

"Society is composed of four elements—family, church, business organization and state." The predominance of one in society makes for the weakening of the others. These four elements are traceable from earliest times, and Professor Warren proceeded to show how these were all intertwined.

After tracing the role the family, the church, the economy and the state individually and collectively played in the development of the social structure, Professor Warren ended his talk with a consideration of the "new stream" that was steadily flowing into Europe in the nineteenth century. Nietzsche, Hegel, Schopenhauer and Fichte were responsible for this stream.

"As Laissez-faire had meant the ceasing of the power of the state, so to Hegel the idea arose that the state must be strengthened. Socialism appeared as the economic complement of the Hegelian state. The Hegelian state is the diametrical antithesis of the state as conceived by Rousseau. Socialism is inconceivable except under the state doctrine of Hegel."

(Professor Warren will continue his address Wednesday from this point where he will discuss the impact of the Social forces on the state.)

In early Roman times, the family was supreme with the father's role being synonymous with that of the priest. "The history of the church shows how inexorably it has been woven into society." In feudal times the family was also dominant. This brought in a somewhat religious aspect, "And if it had been for the celibacy of the priests, the family would have been connected to the Church."

The age of discovery gave impetus to business organization. After the Industrial Revolution, the world saw the rise of this element of business organization and the undermining of the family and church. The Church became separated from the state. This was more markedly observed in the nineteenth century. "This separation of the church and state, weakened the latter and strengthened the former."

Professor Warren then discussed conditions in Germany, France, Russia in the last century and the part the four elements played in their social structure.

## World News in Brief

### Franco 12 Miles From Capital

Hendaye, France, January 23.—With but 12 miles downhill from the insurgent advance line to Barcelona, General Franco is now within heavy artillery range of the Spanish Government capital. With the exception of men and women who can fight or work on fortifications, all civilians were ordered evacuated from the city.

### Chamberlain Warns Britain

London, January 23.—Prime Minister Neville Chamberlain urged tonight that all Britons read the Government publication "National Service Guide" to find out how they can be of service to the country in case of attack. Although he declared that Britain would never begin a war, he said that if any nation thought England sufficiently vulnerable, the civilian population would probably be the first to suffer.

### Roosevelt Offers Health Laws

Washington, January 23.—A vast program of federal-state health activities, to cost \$850,000,000 per annum, was received by the United States Congress today from President Roosevelt with the recommendation that the legislators study it carefully. He said it would reduce "the risks of needless suffering and death."

### Federal Government Changes Aid Policy

Ottawa, January 23.—Hon. Norman Rogers announced today that the federal Government will change its policy toward aid to the provinces. The proportion of its grants to the McGill relief outlay of the provinces and municipalities will be on a 40-40-20 basis. It will share the cost of aid to transients with the provinces on a 50-50 plan.

## Around the Campus

The Rt. Hon. R. B. Bennett will give his last speech in Canada to the Montreal Branch of the Graduates' Society of McGill today at 12.30 in the Ballroom of the Mount Royal. . . . Professor Robert Warren will continue the series of University Lectures in Moyse Hall at 8.30 p.m. . . . Dr. Evelyn will discuss problems in the life of a Med student on Wednesday at 5 . . . Classical Club and Philosophical Society will vie for an audience on Thursday . . . Not to be beaten by Engineering '41's Soph Hop at the Union on Friday, Arts '42 is having an informal Fresh Hop on Saturday. . . . Eliminations today at Chorus rehearsal.



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## An Auspicious Introduction

LAST night, the first of the series of lectures on "The State in Society", sponsored by the University, was delivered by Professor Robert Warren of the Institute for Advanced Study, Princeton.

While Professor Warren's address was necessarily of a purely introductory nature, a preliminary to a survey of such wide scope, it contained plenty of material for thought and discussion. The interest of the audience was retained throughout, and the series may justly be considered to have enjoyed a successful launching.

It was particularly gratifying to note that a comparatively large number of the study body attended the lecture. As is already well known, adequate facilities have been provided to accommodate all those who may take advantage of the remaining eight talks.

## Learning and Jobs

FROM time to time we hear advice from our elders—those people who probably know more about what's what in today's scheme of things than even we do. The burden of their cry is a need for more liberalized education, or the concentration in school on the less technical aspects of filling a place in the world.

One of the Regents of the University not long ago addressed Phi Beta Kappa initiates on the need for a less rigidly fixed system of learning than that by which we are faced in the course books set down in university dictum. "There's more," he said, "to education than learning how to balance books or bore an oil well."

And daily, whether we know it or not, we meet an endless stream of people who studied all throughout school to be staticians or engineers or doctors, and who actually have become bricklayers, teachers, or lawyers.

The fact of the matter is that the old theory of fundamentals as advanced by the Athenians, and even carried out by some of our schools today, is not so bad.

If we give our entire time to learning just how to become a bookkeeper, and there are no bookkeeping jobs at graduation, the simple law of having to eat forces us into other fields, and, practically speaking, our education has not availed us much.

The liberal approach—a general knowledge of many things, and the understanding of the fundamentals of many fields—is still worth much, even in this day and age when the Industrial Revolution has made us think that all jobs revolve about set theories and formulae as to procedure.

SOME students, apparently, are taking exception to the firmly established style of co-eds who wear saddle-shoes and kerchiefs, with the thermometer registering below zero. One correspondent sums it up when he says: "Why cover your head and expose your ankles?"

## Impressions of Scotland

(CONTINUED)

From the exciting spels of the Glasgow Exhibition we caravanned through the low-lying country that takes us to Edinburgh. My two Canadian friends G. R. and D. A. and I were able to pause at Linlithgow long enough to see the old palace on our way. The guide was most obliging, and told us the history of this romantic and picturesque ruin in a manner worthy of consideration by teachers. He connected the great episodes of England's expansion with Linlithgow; the eighth Lord, first Baron, was the former Governor-General of Australia. The inner regions of the castle were not safe and we were not allowed to enter. At any minute a loose brick might fall, or the whole wall might cave in. One of those manicured lawns rolled down to a mossy pond where carp had comparative freedom, and a few swans that sailed like galleons on the brinks. G. had some delightful relatives in Edinburgh. A grand-father of the type that gets perfection or knows the reason why was formerly a professor at the University and specialized in one of the sciences. He was almost Prussian in thoroughness. His hobby was his garden and Heaven help those costly Holland bulbs if they did not follow the specified colour scheme. His daughter served us tea. Now I know why the Scots are so satisfied and happy looking. They don't clamour for colonies because they are in a constant coma from eating of the best. (You can't say that of the English. They eat terrible food and seem not to mind it.) For supper that evening we had haggis, and this confirmed my belief that G.'s relatives were doing their best to keep us stuffed to the brim. To pass the evening doing something we couldn't do in Montreal, we all went to a vaudeville show, or Variety as they call it. I found it very amusing as we have no variety in our vaudeville here.

Having heard of the open-air swimming pool in a near-by suburb, Portobello, we went over to try it out. Now Maytime in this country is not as pleasant as we imagine and therefore you can hardly realize how cold the water was. At first a rosy tinge, then brilliant scarlet, and finally deep purple, those were the phases of colour that our skins underwent.

### SOME TOURIST ASPECTS OF SCOTLAND

Prince's Street, Edinburgh, is justly famed for its flowers. On one side is the business life of the city and on the other is a cool refuge from the heat of the financial transactions. The clock made of plants is considered one of the "must-sees," as is St. Giles' church of Jenny Geddes fame. Holyrood House remains a memorial to Mary, Queen of Scots, but we only saw its exterior and the trooping of the guard to the ecclesiastical conference of the Church of Scotland. The castle on the promontory at the centre of the city is worthy of description. The oldest building is the Chapel of St. Margaret, believed to be the spot where Queen Margaret, wife of Malcolm Canmore, worshipped. Therefore the chapel is dated back to the 12th century. The Parliament and banqueting hall, nearby, has a fine collection of Scottish armour, weapons and regimental colours. The heraldic markings of royal and other important personages are emblazoned on the windows. Jutting off from the castle wall is a little patch of ground where the soldiers bury their pets. The "Honour of Scotland" is also kept at the castle, and these crowns, sceptres and rings, etc., are older than the English regalia. When the Cromwellians were destroying all the marks of the monarchy, they did not succeed in finding the hidden Scots jewels. Many who visit the city consider that the War Memorial is the most beautiful of all the world. There is a cathedral-like simplicity to the Scottish memorial that makes one want to pray. In Prince's Street Gardens stands the Scottish-American War Memorial. It appeals to me because of the vividness of its figures.

In Edinburgh's environs we find much of historical and romantic interest. Duddingston is a brewer's town and is the seat of the Duke of Abercorn. Restalrig, between Duddingston and Leith, is the home of the Logans, one of whom, a Sir Robert Logan was alleged to have been a Gowrie conspirator. The Gowrie conspiracy was formulated around 1600 and the intention of the plotters was to kidnap King James and possibly set up a puppet monarch who would do as the nobles ordered. Sir Robert died in 1603 and in 1606 his bones were exhumed and put up for trial. A sentence of forfeiture was put against his estates and his heirs lost out on the family lands. Portobello is the place where we froze in swimming, and in a suburb of large size, Joppa is a beautiful nearby residential section. Liberton is noteworthy mainly because of the name—a corruption for Lepers' town, where a colony of these unfortunates was congregated in mediaeval times.

### A UNIVERSITY TOWN

From Edinburgh we motored to St. Andrews in a miserable drizzling rain. I have many pleasant memories of Scotland but the weather is not one of them. This city, a seaport for Fifeshire, and university town, remains a symbol of the greatness of Caledonia's past. Not being an expert golfer, I cannot appreciate fully the value to humanity that the Royal and Ancient Golf Club has been. The R. & A. Club has legislative authority over the game, a grant to its precedence, for it was founded in 1754. The University is housed in beautiful buildings and has an important part in the life of the town. The church of the early 1400's was the only source of education, and through the efforts of the Bishop of Scone, Henry Wardlaw, a college was formed in 1411. In twenty years the present terrain was selected and the Paedagogium or St. John's College was opened. Bishop Kennedy founded St. Salvator's for clerical training. Finally St. Leonard's and St. Salvator's were formed into the United College. A chapel is all that remains of the older buildings and it contains John Knox's pulpit. Here the reformer started his movement to break the power of external churches in Scot-

land and resulted in a national church. During the ensuing ages St. Andrew's has become a famous Scottish Institution and has a right to send three members to Parliament.

The castle is now mostly in ruins and presents a lovely aspect from the sea. In an endeavour to photograph this view, I walked along the coast, and was just about to snap the tower when a wave crept lovingly over my feet and forced me to wade to shore. On the other side of the castle is a tower from which some assassins hung the arms and legs of a Bishop during the Marian Persecutions. They formed a St. Andrew's Cross of the members, whether as a tribute to the town or as a mark of disrespect to the church, I do not know. From the street the cathedral is not much of a building. Only an arch serves to denote the entrance. Inside they are restoring the walls and one sees the early coffin shaped tombs imbedded in the ground with a drain below the body.

From the ground level of the cathedral there is a steep and uneven road down to the harbour where the fishing smacks come in. The break-water stretches far out to sea. On Sunday's after chapel one sees long lines of students walking along this. It is an old tradition that the men walk without female company here. To encourage the back-to-the-gown society I say now that the scarlet gowns of the students with the deeper-toned collar looked very colourful. In a picturesque nook of the castle I photographed a boy who told me he was from South Africa, and queerly enough when I was showing this to a boy, formerly of St. Andrew's, now at McGill, he told me that this South African was his room-mate.

### A POLITICIAN'S HOME

We motored to Blair Atholl, the seat of the Atholl family, one of the premier ducal families of Great Britain. Atholl Castle is in use and is kept up to date, yet portions of the grounds and the interior are now open to the public. With the revenue thus gained, the family are able to pay the heavy tax burden that the state has imposed on their vast estate. Before the side entrance where tourists go in, were two peacocks on parade. They finally allowed us to pass and we paid our shillings and went into the hall leading to the ballroom of the palace. When clear of the furniture, the room would be grand for dancing but it was cluttered up with odds and ends of the family treasure. They have half of their set of forty Sheraton chairs along one wall, and banquet-tables galore. An old four-postered bed with costly draperies is the next-door neighbour to a set of dining-room furniture. Over all this untidy art-museum collection hang flags won by the command of the Atholls from every battle-field of import to Scotland. In the Tapestry Room are Gobelins taken from the French Kings' private collections during the Revolution, now priceless. In the bed in this room the Emperor of Japan slept when he visited Great Britain in 1927. The dining and drawing rooms are fine examples of luxury. The Front Hall shows to what extent a collector can go, for the walls are a mass of antiquated rifles, pistols, swords. One wall is bare but for the first rifles permitted to a Scottish Regiment, for it was not until Queen Victoria's reign that Scots were allowed to have anything but halberds for their offense or defense. My last view of the Castle was a turreted white expanse covering among the protective hills of the low highlands, and for a frame to this picture the heavy rounded elms of the estate covered with a delicate green.

We journeyed by Killinckrankie Pass which was the scene of a heroic pitched battle between the English and Scots, and such burry-sounding names as Pitlochry, Ballinluig, Blairgowrie, near Glamis where the parents of the Queen live, Coupar, and Dunsinane Hill. Leaving Waverley Station, Edinburgh, on Derby eve for London I thought of Robbie Burns' poem, criticizing England and the Hanoverian kings. Written on the window at the Golden Lion in Stirling, it runs as follows,

"Here Stuarts once in glory reigned,  
And laws for Scotland's weal ordained,  
But now unroofed the palace stands,  
Their sceptre's swayed by other hands,

## NOTIONS

Speaking of chinchilla ranching in California Reminds me of my travels in Europe.

As an afterthought, I may remark That it is all the bunk About calling the tunes And paying the piper. It was what The Doctor ordered, but, here's the anguish, He didn't foot the bills.

I was suitably astonished and admiring Of most of the places I visited, But I was stunned with amazement at Some news I heard, of a little town In the principality of Laetnom, France. I was told that "Laetnom" is the contraction Of the Old French, "Laer-et-nom," which, Translated literally is "sense and name"; It is the opinion of learned classic scholars That this is the original source of Shakespeare's "What's in a name?" I determined to include it in my itinerary. What particularly aroused my curiosity Was that, even though it is a very Thriving and bustling community, this town— It is called Arvecejeia—has not one native. And furthermore, the entire population Is composed of women.

The people who live there, were called, at first, The Sadlanod, but more recently, and popularly, Arvecejeites. I think that is spelled correctly. This town has had a very curious history, And most interesting, and I may say, with no Prejudice other than that evoked by Whole-hearted admiration of the strangling (Synonym of breath-taking) beauty, Merry roguishness, brilliant cleverness, And Old World hospitality, which I encountered. That Arvecejeia marks an important Milestone in the history of social experiment. Before relating my own experiences, I shall Give a very brief sketch of the story Of the development of Arvecejeia, The City of Beautiful Women.

(To be continued.)

—L. S. VON YEN

The injured Stuart line is gone,  
A race outlandish fills their throne,  
An idiot race to honour lost  
Who knows them best despises them most."  
When told that this would hurt his chances for a patron, he wrote,  
"Rash mortal and slanderous poet, thy name  
Shall no longer appear in the records of fame:  
Dost not know that old Mansfield who wrote  
like the Bible  
Says, the more a truth is told, the more it is a libel."

### CONFESSION.

I've a pash  
For Ogden Nash,  
Whose style I try to mimic;  
But the difference is  
You can swallow his,  
But mine you simply cannot stummick!

### SUPP. EXAMS.

Don't await the Supp report—  
That time when death is loosed;  
'Cause, hang it all, you surely know  
That no noose is good news!

—TONY.

## MUSIC

### WHILE STUDENTS BURNED THE MIDNIGHT OIL

Since the last "Daily" appeared before the holidays many interesting musical events took place. Several of these concerts were of outstanding interest, and it is regretted that space permits only brief mention of them.

### THE CONSERVATORIAL STRING ORCHESTRA

R. de H. Tupper's Conservatorial String Orchestra was heard in a very pleasing programme on January 10th. As in several years past, Mr. Tupper presented a rare programme, including several seldom-heard early suites. Maurice Greene, Frescobaldi, Jeremiah Clarke were represented by fine modern transcriptions. A significant aspect of the programme was the presence as both soloists and composer of senior students at the Conservatorium. Mildred Goodman, Peterson Scholar, played Bach's "Concerto in A for Violin and String Orchestra," with sureness and delightful tone. David Levenson, Macdonald Scholar joined his teacher, M. Jean Belland, in a splendid performance of a transcription for two violoncellos of a Handel sonata originally written for two violins. Richard Eaton, another Conservatorium scholar, did very well in his transcription of the original harpsichord accompaniment for string orchestra. Violet Bales-treri, whose work has been heard previously on several occasions, was represented by a set of Variations on an Original Theme, in which her many fine qualities were again displayed.

### EVE MAXWELL-LYTE IN RECITAL

The third in the season's series of Wednesday Nine O'clocks brought a new singer to Montreal. Miss Eve Maxwell-Lyte made an impressive debut in a recital of folk songs drawn from more than ten countries. Each of the thirty songs of the programme was sung in its original language and the singer's vital presentation made of them a series of charming cameos. Edna Marie Hawkin, the accompanist of the evening, lent excellent support.

### THE MONTREAL ORCHESTRA

Last week's concert by the Montreal Orchestra set the year 1939 off to an excellent start. There were two important sections in the programme, both of which brought forth fine playing. Webster Aitkin, a young American pianist who had not been heard here before, played the Mozart Concerto in B flat with remarkable delicacy of phrasing and a wealth of colorful nuance. The symphony of the afternoon was Brahms' First and Dean Clarke's reading was stirring. The Orchestra has played this work very well indeed previously, but never with such force.

### LES CONCERTS SYMPHONIQUES

Paul Stassevitch, distinguished guest conductor of Les Concerts Symphoniques, presented two works never heard here before in the Society's concert of last Friday evening. The big work of the programme—and it is a tremendous work—was Liszt's "Faust Symphony," and the orchestra did wonders in the intensely dramatic three complex movements. The choral part was sung very ably by the Montreal Elgar Choir, and Richard Manning sang well the few tenor solo parts. Ernest Bloch's "Concerto Grosso" for string orchestra with piano is a powerful work, another example of the greatness of its composer. The work is, like many of Bloch's compositions, classical in form, and intensely modern in feeling.

—R. D. R.

He who dances must pay the fiddler, the waiter, the florist, the checkgirl, the doorman, and the taxi driver.

—Auburn Plainsman.

## FAMOUS 48

Nobody who reads the Standard can fail to know something about the reproductions of 48 famous paintings being presented by the Standard in association with the National Committee for Art Appreciation. Those who want to examine these prints for themselves should take time off to go to the library or failing that to the Pitt and see them on the way. Each reproduction has a human interest story attached. You can learn how Rembrandt kept his studio stored with "properties" to dress up his models, and how Rockwell Kent sold shares in himself and later paid back his friends with interest out of the profits of a new book.

There are familiar works such as the Mona Lisa and Michelangelo's Creation of Adam, and less well-known ones as a watercolour "View of Trent" by Germany's master of engraving, Albrecht Durer, and "Hamlet" with the skull of Yorick, by Delacroix. El Greco's tumultuous sky over a view of Toledo, striking in grey and black, makes Winslow Homer's "Bahama

Tornado" look like a passing shower. Franz Hals is there with his "Bohemian Girl" while across the way is Vermeer's exquisite treatment of a young housewife. The French and English court schools are represented, and French realism in Daumier. Our old friends the Impressionists and Post-Impressionists are there from Degas to the amazing Gauguin.

The committee has been particularly happy in its choice of modern European and American examples. "The Blue Oak" by Derain, Picasso's "Motherhood", belonging to that versatile artist's "blue period", "Odalisque" by Matisse, and the "Blue Horses" by Franz Marc are all pictures of excellent if very modern taste. It is rather fun to compare Marc's horses with those of Thomas Benton, and Grant Wood's "Arbor Day" in Iowa with John Steuart Curry's lightning Storm in Kansas. Perhaps the painting which will strike nearest home is one of Rockwell Kent's which admirably demonstrates his simple, impressive style and has the significant title, "Winter".

However we are just covering ground which will be thoroughly gone over by Hazen Sise in his lecture tomorrow at 5 in Room 13 of the Art's Building, so if anyone is interested in the topic don't fail to hear him. —K. G.

The Daily regrets that the article, "Hearing Things," which appeared in yesterday's issue, was not properly accredited to its author. The article was written by Orlando A. Battista.

## My Tuesday

(Special McGill Daily Correspondent.)

(Continued from Page One)

speaking Canada, and occupy the leading posts in finance and industry throughout the country." The vigorous rubbing of hands recently on the awarding of British armament contracts to several leading Canadian firms bears out Professor Scott's thesis. He further quotes "Canadian Business," organ of the Canadian Chamber of Commerce, as saying that if Canadians are to benefit fully from England's apparent desire to make their country the "arsenal of the Empire," then "Canada must be prepared to act promptly behind Britain whenever the latter is confronted with an emergency."

### Let Canada Lead.

The legal machinery is already set up for Canada to renounce unthinking acceptance of this type of leadership. In Professor Scott's opinion, since the Statute of Westminster of 1931, Canada is empowered to enact legislation conferring upon the Governor-General in Council

sole power to make treaties for Canada and to issue declarations of war and of peace. The War Measures Act, which can be invoked solely by executive declaration that a state of war exists, confers on the Dominion the power of complete autonomous control, in foreign and domestic affairs. A bold national leadership, advancing along planned, well defined lines, is in position to put Canada in the vanguard of a necessary adjustment of the relationship between Britain and the Dominions.

Canada is through her physical advantages the most independent of the Dominions. If her various group interests can be solidified in a common purpose, she can stand side by side with the other great North American democracy as a force for sane national and international progress in the world.

The average student is a dame fool.

—Plainsman.

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## THE NATIONAL FEDERATION OF CANADIAN UNIVERSITY STUDENTS

## The Exchange of Undergraduates Plan for the selection of FEDERATION SCHOLARS

### Eligibility—

Any bona fide student, male or female, who has completed the equivalent of two years of university work, may apply for a scholarship, which may be granted only if the candidate undertakes to return to his own university at the expiration of the scholarship year.

### Conditions of Exchange—

Exchange is permitted only between different "Divisions." The following are the Divisions:

- Division 1. The university of British Columbia.
- Division 2. The universities of Alberta, Saskatchewan and Manitoba.
- Division 3. The universities of Ontario and Quebec.
- Division 4. The universities of the Maritime Provinces.

### Application—

Application must be made to the President of the local Students' Council or to the N.F.C.U.S. representative before March 1st, 1939.

### Terms of Acceptance—

When accepted, the successful candidates will be permitted to take the following year's work at the "exchange" university without paying tuition fees or Students' Council fees.

## For Further Information See Local N.F.C.U.S. Representative, Mr. Wykes

or write

**PERCY G. DAVIES, Secretary-Treasurer**  
The National Federation of Canadian University Students  
DRAWER 6, CLYDE, ALBERTA



# REDMEN RETURN TO GROUP HOCKEY

## MEET LEAGUE LEADERS

Second Game in Mid-weekly Doubleheader at Forum

## STARS BACK IN ACTION

Hibbard, Brands, Craig and O'Brien to Return to Line-up

Having seemingly snapped out of their recent scoring slump with seven goals against the Queens University Gaels last Saturday night, the cellar-dwelling McGill Hockey team will take on the league leading Ottawa Senators in the second game of the regular mid-weekly double-header at the Forum tomorrow night. In their two previous starts in the Senior Group, they dropped shutout decisions to Quebec and Concordia.

After returning from their annual visit to the States, it looked like they would continue their policy of years gone by and clean up the rest of the teams in the Group, especially after beating Vics 6-4 immediately after returning to Montreal. However, when they visited the Capital, they lost their scoring punch and were shut out by the Aces, 2-0. The same story was told over again last Wednesday, only Concordia took them into camp by a 4-0 count.

Thus with the seven goals scored against the Gaels, it is hoped that the Redmen will find the scoring punch that has characterized McGill teams in the past. They should be aided materially by the return of Ian Craig, one of the leading scorers on the team, Bill O'Brien, another forward and Kenny Brands on the defence. All these players are ineligible for Intercollegiate competition, but will be in uniform for the Q. S. H. L. games.

Of late, the Barber Poles have not been hitting the terrific pace which marked their early season play. On Sunday afternoon they were held to a three all tie by Vics, who were beaten by McGill. However, history always tells us that comparative scores are not to be taken seriously. But it is a fact that the league leaders have hardly been keeping above a 500 per cent. average for the past few weeks.

Just how the Red forward lines will shape up is not definitely known, but they probably will consist of the same lines that were used in the other Senior Group games. The first line consisting of Captain Russ McConnell, Howie Walker and Ian Craig, with Perowne, Hibbard and O'Brien on the second. Also, Hibbard will be one of the players to take the ice who was not in uniform against Queens. Kenny Brands will probably return to his defence post beside big Andy Anton, while Timmy Dunn and Cammy Dickson, both of whom turned in fine performances last Saturday will handle the starting assignment. And as usual, Ash Emerson will be in the nets.

## COMMERCE DEFAULTS INTERFACULTY GAME

Engineers won yesterday's inter-faculty hockey match when the lowly Commercial defaulters, apparently unable to withstand the cold. We hope that this, the first default of the season, will also be the last.

Arts meet Architecture today in a game which is regarded as little more than a practise tilt before the big game of the season tomorrow in which Arts clash with the powerful Medical equad. The Engineers' victory today leaves them tied with Arts for second place. Commerce vies with Architecture for the cellar position.

## REVUE

There will be a chorus rehearsal at five o'clock today in the Union Ballroom.

## CALLING ALL SKIERS

By Hickory Blades

It was a gladsome sight (excerpts from Star, Jan. 3) pg. 20 RED MEN RUN RIOT ON LAKE PLACID SNOWS.

There stood Kroppky Kohl and his charges. Immediately below, Chris Mamen was shown "streaking" across the finish line of the cross-country race. To that picture a story has become attached. Twenty-one years old that day, linked with a burning desire to say with truth—even though in a wistful whisper—"Today I am a Man," friend Christian exemplified the modern Pilgrim's Progress. Stopping for nothing he took the cross-country literally in his stride. Then he climaxed it all by soaring to victory in the combined, with a masterpiece of jumping.

CO-EDS MASTER ADIRONDACKS. Sure enough its Peg Johanssen, Fran McLeod, Jean Scrimger, and an absentee, Faith Lyman. Again McGill has scored; downhill, slalom and combined—a clean sweep.

McGILL SKIER WINS AT ST. SAUVEUR. This time its Bob Townsend. Slaloming his way to a nice victory in the New Year's Day classic at St. Sauveur, the presence of McGill's team is felt on the home beat and another win is chalked up to the Red men.

Thus a great week-end is felt for our local history.

The Wolves of St. Sauveur. Over the Christmas vacation the McGill Ski Club cabins were most popular homes to the elite of McGill's criss-cross of humanity, i.e., the skiers. This story deals with that worthy institution termed the competitors' cabin.

No one in the north country outside of Bostonians and the like are particularly happy about the dollar a day for that necessary commodity the ski tow. McGill men in particular have been moved to sharp words on occasion, and inventive genius has been called upon to produce remedies. As a result it is possible for several men to ride on one ticket. Unfortunately the "sucker" to buy the ticket is often found wanting. Such a state of affairs existed one afternoon when the ski tow was undoubtedly at its best and finances were at their corresponding worst. An accident happened on the tow, and the Bostonian blonde girl concerned sought succour at the nearest cabin—ours. Hovering around like vultures, the boys spied a vacant ski tow ticket. With scarcely a cursory glance at the victim there was held a furtive consultation; then one of them went to the girl. With a muttered apology he asked directly, "I'm awfully sorry about your knee, but do you mind if we use your ski tow ticket?" She did look surprised, but then another five fellows got on the ski tow.

Racing. At Esterel this week-end—January 29 — Laurentian Zone Cross-country race, Classes A, B, C. — get your entries in early. For further information get in touch with Herb. von Colditz. Also on January 29—Provincial Ladies Championships on Mt. Baldy. Anyone interested may enter, — contact Fran McLeod. January 28—Jumping at Cote des Neiges, B. C. classes.

Fride. When Doug Mann, McGill's foremost slalom ace, got started at Quebec and "licked" in six seconds ahead of his nearest opponent in the slalom race, there were some very proud people. Way down there in the "blue belt," that queen city Toronto stood up and applauded a native son. The official publication of The Toronto Ski Club, "The Ski Runner," ran a full page editorial, about the merits of the "blue" boy who has turned "red." You sure have something to live up to Doug!

Golf Demonstration. Demonstration lesson in Golf by Mr. Albert Murray, Professional Coach at Beaconsfield Golf Club and Murray School of Golf, on January 25th, at 5 p.m. in the Gymnasium of the R.V.C. Golf classes for women students are cancelled during this week, and students enrolled in the classes are requested to attend this lesson.

"Is this ice cream pure?" "As pure as the girl of your dreams." "Gimme a package of cigarettes." —Western.

## THEOLOGY 1 CAGERS BEAT SOPH ARTSMEN

A heavier and bigger Theology 1 basketball team put on a furious last-minute rally in the last two minutes of the game to nose out a fighting Arts 2 quintet 26-22. Up until the last two minutes, the Artsmen held a 20-17 lead, but by virtue of three goals and as many foul shots, the Theologs snatched victory out of the fire.

It was superior height on the part of the winners that spelt victory. Time and again they got the rebounds and the eventual losers could do nothing about it. For the future ministers, it was McKenzie who starred, and Bob Pearman did most of the scoring for Arts. Today from 6-7 in the M.H.S. gym, Commerce 1 meets Eng. 3, and tomorrow at the same time and place Med. 4 plays Comm. 4.

## THE STATE IN SOCIETY

(Continued from Page Four)

national culture in the 19th century, with all the variations of social structure and of definition of position and relationship among family, church, state and economy, there was a recognizable similarity of pattern throughout the European and American world in the 19th century, and this pattern had in general been set by England, France and the United States.

One can trace the intellectual history of their pattern from Milton, through Voltaire, Rousseau and the Encyclopedists, through Adam Smith, and Spencer and Mill, to say nothing of Emerson, Victor Hugo, Dickens, Tennyson, and Kipling, to name only a few.

Hegel vs. Rousseau. This was, in my opinion, the main stream of social thinking in the 19th century. But another stream had risen, and was flowing in a quite different direction. The ideology which one traces from Fichte through Hegel, Schopenhauer and Nietzsche was influenced neither by revolution or frontier. The structure of society that this latter group envisaged, and particularly the position of the state in society was materially different from the actual pattern of the 19th century.

One may, therefore emphasize the fact that by the early 20th century, the nations of the world represented a set of national cultures that met all these specific differences, were essentially homogeneous in their idea of the structure of society; or one may emphasize the fact that early in the 20th century certain ideas were already current that disputed this pattern of society, and that these ideas or philosophies had already begun to set in motion within that social structure the forces that were presently to rupture it.

The friction that developed in the early years of the 20th century seemed at the time no more than the historically familiar international rivalries. We can see now that they were conflicts of ideology.

Pre-war England, France and the United States were still living in a concept of the state defined by Rousseau and Mill, and in an economy defined by Adam Smith. Germany already was beginning to represent the Hegelian concept of the state, personified by an individual who could claim as Louis of France and Charles of England had claimed, to be the state itself. Its economy was already considerably impregnated with ideas of social responsibility that we associate with Karl Marx, but which would as readily be identified as feudal or mercantilist concepts adapted to industrialism. Between two such disparate social structures, friction was inevitable; and the fact that war actually developed is, if not inevitable, at least not surprising.

But a protracted and exhausting war between two social structures, whose principal point of difference was the relation of the state to society was bound to bring profound changes in the social structures of both contestants. In the next discussion we will undertake to consider the impact of war and its sequels on the structure of society and particularly on the position of the State in that society.

Guy: Do you dance? Gal: Yes, I love to. Guy: Swell, that beats dancing. —Western.

## "Fearful Five" To Challenge Coed Pucksters

R.V.C.-ites Fair Game for Union House Team

Sometime next week, the girls of R.V.C. will have a chance to show just how well they can play hockey if they accept a challenge from the "Fearful Five" team. The "Fearful Five" team consists of the residents of the Union, and they intend to challenge the Co-eds.

Maybe you have noticed that this super-team from the Union has only five men, but to quota one of their stars (he doesn't know whether he is a defenceman or a forward) "we don't need a goaler, and anyway we intend to play an every man for himself game. I think it will be the most effective type of game against these women."

For the past week the "Fearful Five" have been in strict training for this ice classic. A couple of mornings, two of their stars got up early (9.30) and did calisthenics, but they decided that they didn't need them, so now they are down to real practicing. If any of the R.V.C.-ites want to scout them, they can go up to the Union Ballroom any morning and get a line on their opponents.

And just to show their unsurmountable confidence, besides playing without a goaler, the "Fearful Five" wants it made plain that they are willing to take on any number of Co-eds. That is, Co-ed hockey players. At this point it is not known just when the game will take place, but the further doings of the Union team will be reported in the Daily and the exact date and time will soon be announced.

## RUGBY SCHOOL OPENS AGAIN

Old and New Players Urged to Attend

Fundamentals of Game Portrayed by Movies

Four years ago Coach Doug Kerr started a Freshman football team which he claimed would win a championship in four years. In this he was right. His system produced the finest team that ever carried the Red and White to an Intercollegiate Football Championship.

Last winter he began his football school for players and prospective players. This school which has received the highest praise from members of the championship team will reopen tomorrow in the Union Ballroom. It will meet at the same time and at the same place every Wednesday up to and including March 8th. The first meeting will be open only to McGill players and those desiring to play. The next three meetings will also be open to High School coaches and others interested.

These meetings are of tremendous value to all who are interested in playing rugby and all who are thinking of turning out for rugby are urged to attend. Talks and movies illustrating the fundamentals of the game will be provided.

Despite the fact that due to a minor operation Coach Kerr will be absent from the first two meetings it is desirable that all candidates for a position on any of the McGill rugby teams attend these valuable discussions.

Band. On Friday there will be a picture at 5.30 and a banquet thereafter tendered by the grads. Everybody out in BOTH instances please.

You and your friends are cordially invited to attend A LECTURE-TRAVELOGUE ILLUSTRATED WITH 200 COLOR SLIDES taken with the LEICA Camera by MR. ANTON F. BAUMANN, NEW YORK CITY (Member of the Royal Photographic Society of Great Britain) at the MOUNT ROYAL HOTEL LA SALLE DOREE JANUARY 26th, 1939 8.00 P.M.

This lecture consists of color slides taken through the western part of America and the Canadian Rockies, and a special series of color slides showing the use of the Leica Camera for scientific photography. Following the lecture, a demonstration of actually making 20x30 inch enlargements from Leica negatives will be given.

## INTERFACULTY SWIMMING MEET OPENS SEASON

Entries Will Be Received by Manager

## LOCAL ENGAGEMENTS

Prepare for Hard Struggle Against Varsity

McGill's mermen having settled any doubts as to who should possess the water polo championship are now concentrating their efforts in an endeavor to regain the swimming championship from Varsity where it has been for two years. Although recent practices have been well-attended despite the mid-terms, a larger turnout would be most welcome.

The Interfaculty meet on Friday, January 27th, at 5.30 will open the season. Any necessary heats will be held on the previous Wednesday at the same time. The manager, Hugh McGuire, will accept entries at any time, preferably a practise. The events, similar to those in the Intercollegiate are 50, 100, 440 yards free style, 100 yard back, 200 yards breast and possibly a relay. There will be no diving unless arrangements can be made to hold it at the N. D. G. pool.

Meets with local clubs during the month of February have been arranged. McGill will be at home on February 2nd and February 16th to swimmers from Y.M.H.A. and M.A.A.A. respectively. In between these meets in home waters the red mermen will visit the Central Y.M.C.A. on February 8th or 9th.

Though most of the members of last year's Toronto team which beat McGill rather easily are back on this year's squad, McGill hopes are high of turning the tables. John Powell, Alan Bourne and Rupert Turnbull are all back again with a stronger supporting cast than in the last few years. Jack Leonards and "Shrag" Shragovitch have both been training seriously for the quarter mile. If they can relieve Bourne by taking over the long grind, he will be able to concentrate on his own events, the sprints.

There are several good young breaststrokers training daily. Issenman can do 1.14 for the 100, but needs more stamina for the longer Intercollegiate distance. The backstroke appears to be a weak event, with no outstanding specialists, but either Alan Bourne, Turnbull or Shragovitch can turn in about 1.10 if called upon.

The diving is a problem, with the necessity for arranging special practises at the N. D. G. pool so that the competitors can become accustomed to the board which will be used in the Intercollegiate. Doug Mann was showing good form, but cannot be counted on as the Swimming Meet falls on the same weekend as one of the important skiing meets. Harvey and MacNab will probably be the pair representing McGill on the springboard, and might well get two places between them.

As in so many other McGill sports, swimming progress is hampered by the small number of beginners who might, in one or two years, become members of the senior team. This year's coaching staff are anxious to have men turn out if only for the exercise. Particularly are competitors urged to enter Friday's inter-faculty, even though their chances may not seem too bright.

## McGill Annual

All clubs and societies must have their group pictures taken before February 1. Appointments can be made with Notman and Son, Sherbrooke St., P.L. 9447. Write-ups must be 250 words in length, typewritten, and handed in not later than February 1. Material cannot be accepted later than this date.

## BOXING

By Pok

We take this opportunity to wish our many readers a very merry Christmas and a happy and prosperous New Year. We realize that we are about a month late, but this greeting would have been an also-ran then. Now it cannot be overlooked, and will be remembered by its very unexpectedness.

Workouts have been held regularly since New Year's, and much progress has been made. Students do study for the mid-terms, it appears, or at least they cancel many of their activities. Few were present during last week. Now that the big grind is over, the workouts will be well attended. Abe Bazerman has turned out at last, and is as hard a fighter as ever. Bert is optimistic about the prospects for this year.

He has discovered a 135er, a good one, by the name of Alan Watson. We may remark that Alan is an engineer. There are three good featherweights, two welters from McGill, and another from Mac, also two or three 155ers, Jack Ross in the 165 division. Above that we are in grave uncertainty. Several prospects have turned up for a few practices, but not consistently.

Bert has arranged for a group of boxers to invade the Y.M.C.A. stamping grounds, this Saturday, we believe. The opponents have not as yet been named. But there will be good fighting and plenty of flying leather. A contingent will also be sent into action in the City boxing tournament, early in February. In the meantime, workouts at the same place, the same hour. So, au Ellis, good night and good health.

## SPORTS NOTICES

Football School. Footballers and those interested or intending to play football are urged to turn out at the first football school which will be held at 5 p.m. in the Union tomorrow.

Interfaculty Hockey. Today—Arts vs. Arch., 5.30 p.m. Wednesday, January 25—Comm. vs. Theol., at 3 p.m. Wednesday, January 25—Med. vs. Arts, at 5.45 p.m. Thursday, January 26—Theol. vs. Dent, at 5.30 p.m. Friday, January 27—Eng. vs. Law, at 6 p.m. Saturday, January 28—Comm. at Macdonald College, 2.30 p.m. Monday, January 30—Eng. vs. Arts, at 5.30 p.m. Tuesday, January 31—Med. vs. Arch., at 5.30 p.m.

Lost. The Football Dinner Committee is responsible for the Satin McGill Banners which were taken from the Queen's Hotel after the Championship Dinner. The students who have these banners are kindly requested to return them to the Athletic Office in the Union.

Re-Instatement: J. Mallet, Comm. II.

Class Managers. The Inter-class Hockey Leagues will get under way next week. Any team which intends to enter must phone their entry to George Macdonald, or leave the same at the Tuck Shop this week.

Junior Hockey. The following players are expected to turn out at the Forum tonight at 7.30 for the game. Johnson, McDonald, Morrison, E. Smith, Stronach, Allen, Kennedy, Reed, Knabe, Dunn and Gibbon.

Intermediate Hockey. Team to play U. of M. at the Loyola rink at 8 p.m. and all the following players are requested to call the manager at P.L. 6773 to see about equipment. Also these players are to play against U. of M., night, January 27, at 6.30 p.m.

Wyber, Chalmers, Palmer, O'Flaherty, Cuke, Jacobson, Burrows, Young, Hebert, Harvey and McFarlane.

## MAC NOTICES

Basketball. Juniors play Post Grads in an inter class basketball game tonight at 7.00 p.m.

Volleyball. At 11.00 p.m. Sophs meet Dip II in interclass volleyball.

Green and Gold. Casting for the Green and Gold chorus is scheduled for Friday night, January 27, at 6.30 p.m.

## McGILL STUDENT BALLROOM DANCE CLASS

Directed by Mary Cuzanne

Re-opening on Wednesday, January 25th

at Strathcona Hall — 8.30 p.m.

Membership for Second Term: Men \$3.00 Women \$2.00

Single Class .50

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McGILL UNION



# THE STATE IN SOCIETY

## 1.—The Structure of Society

Following is the complete text of the address delivered last night in Moyse Hall by Professor Robert Warren of the Institute for Advanced Study, Princeton. Professor Warren gave the first talk in the series of nine lectures on "The State in Society" sponsored by McGill University.

"Make for yourself a . . . description of the thing under consideration, so as to see distinctly what kind of thing it is, in its substance, in its bareness, in its complete entirety, and tell yourself the proper name, and the names of the things of which it is composed, and into which it may be resolved. For nothing is so productive of elevation of mind as to be able to examine methodically and candidly every object presented in life, and always to look at things to see at the same time what kind of world this is, and what use everything performs in it, and what value everything has in relation to the whole, and what with reference to the individual . . . ; what each thing is, of what it is composed, and how long it is in the nature of this thing to endure."

This quotation is a fitting introduction to this series of discussions on the structure of our society and on the position of the state in that society. For Marcus Aurelius was a statesman who conformed Plato's ideal of a society in which the ruler should be a philosopher and the philosopher a ruler; who rivalled Solomon in intellect and St. Louis of France in kindness of heart. Yet even as he wrote those lines, the twilight was falling on Rome, and when he died the glory departed.

From the nature of the subject, the examination "into what kind of a world this is, and what use everything has in it, and what value each has with reference to the whole and to the individual" must be personal interpretation. The mathematician may state with finality that two plus two not only equals four today, but equalled four yesterday and will equal four tomorrow. The physicist knows that the specific gravity of gold today is precisely what it was to Archimedes, and that it will remain unchanged when Archimedes is forgotten. The chemist knows that a molecule of water is, has been, and will be composed of two atoms of hydrogen and one of oxygen; and that under no circumstances will this relation be changed.

But in the social sciences one can speak with no such finality. Man has an intellect and a will, and society represents the composite of the intellects and wills of mankind. "The proper study of mankind is man," but the results of that study yield neither laws nor formulae; all of you will recall that Socrates in his Dialogues on the study of mankind never stated a conclusion in more positive terms than "it seems to me." The speakers in this discussion cannot offer you eternal verities, nor an "open Sesame" that will unlock the portals of a perfect world. They can only offer reasoned opinion, a personal interpretation of what kind of society this is, and what value each part has with relation to the whole and to the individual. I can only speak for myself, but I do not think I shall be misquoting my colleagues in saying that we offer these opinions and these interpretations not with the idea of persuading you that we as individuals have discovered ultimate truths, but in the hope that our joint effort will be of some assistance to each of you in forming his own opinion and his own interpretation of "what kind of world this is, and what use everything performs in it, and what value things have in relation to the whole, and what with reference to the individual; what each thing is, of what it is composed, and how long it is in the nature of this thing to endure."

### Four Elements of Society.

Society, as I see it, is composed characteristically of four component elements, and the individual, as a member of society, is commonly a quadruplicate personality, with membership in, and a specific set of relations or responsibilities to each of the four. These four elements are the family, the church, the economy and the state. At a given time, and disposed in a certain relation to each other, they form the structure of society. To us as individuals, the structure of society with which we are familiar appears to be the universal structure of society, and deviation or variation from it seems queer at best and offensive at worst. Yet a moment's reflection will remind us that there is no such thing as a normal structure of society; that mankind has experimented with many structures in the course of history.

Curiously enough, there is little evidence that man as an individual has changed. There is no reason to suppose that a Chaldean merchant could not conduct a modern system of chain stores; that Joseph would not make an admirable W.P.A. administrator; that the Olympic charioteer could not be a motor car racer, or that Pericles could not become Prime Minister of

England. But while man as an individual has not changed much except his clothes, the structure of society has changed repeatedly; and while the four elements of that society—the family, the church, the economy (or business organization) and the state—are recognizable and traceable from the first syllable of recorded time, their particular character, and their relation to each other—their molecular structure and their specific gravity, to borrow the phraseology of the natural sciences—have changed repeatedly. Sometimes these elements are quite distinct; sometimes they merge into one another. In the nomadic tribes of the Arabian desert, the state and the family and the business organization are merged, and the head of the family is at once the father of the household, the dispenser of patriarchal justice, the military leader, and the business executive of a pastoral organization. In early Roman society, the head of a family was the high priest of the lares and penates, and the patria potestas included a great deal of what we should call civil authority. As recently as a generation ago, when I lived in Turkey, I was told that certain offences, such as apostasy from Islam, were punishable by death by the responsible head of the family; and today in France the conseil de famille has a civil status intermediate between the individual and the state—an entity quite unknown to American practice. Punishment by attainder, under which the offenses of an individual could be visited on blood relatives is sufficiently modern to be specifically prescribed in the American constitution. The history of the church—by which I mean any form of organized religion—shows how inextricably it has been woven into the structure of society. Among the African tribes the medicine man is not a priest of ethical precept or pastor charged with the moral guidance of his flock. He is the economic advisor of the business community; it is his function to tell the hunters where to look for game, the fisherman when and where to cast his net, and the farmer when and under what circumstances to plant his corn; and, generally speaking, among those whom we call savages, it is the function of organized religion not merely to bless, but actually to direct the economic activity. Today, in our society, the boundary which marks the respective jurisdictions of church and state relative to the family in the matter of marriage remains disrupted; one encounters the paradox that most persons wish to have their marriage solemnized by the church even among those groups that concede to the state the exclusive power of dissolving the pact.

**Nationality a Cultural Concept.**

From the beginnings of the race, then, these four forms have constituted the elements of organized society, and, having a certain recognized relationship, constitute the national structure of culture. We have become so accustomed to thinking of nationality as a purely political concept, that we forget that its political definition is of relatively recent origin and application. Nationality is a cultural concept. Referring again to Turkey of a generation ago, the status of non-Ottoman subjects of the Turkish Empire was based on nationality—Greek, Armenian, Jewish, etc. The nationalities represented distinct cultures; the respective communities (millets) were bound by a common language and a common church; nationality, language and church were presumed identical for all members of the community. These communities were also to a considerable extent economic—that is, boatmen and shop keepers were likely to be Greek, jewellers and craftsmen Armenian, etc. Relations between the millet and the imperial state were canalized not through a secular political representative, but through the head of the church, whether Patriarch or Grand Rabbi. They were imperial in imperio; but the differentiation was essentially based on the church as the focal point. The status of foreigners under extra-territoriality, readily fell into this organization. The foreigner was presumed to be a Christian by church, and to carry his nationality with him, for example in his family life. That is, mere residence in Turkey was not presumed to carry a right to bigamy, although for the Turks the bigamous family was legal and normal. The maintenance of political differentiation extended to costume—it was regarded as outrageous for a Turkish subject, Ottoman or Christian, not to wear a fez and for a resident alien to wear one. I have been rebuked in the Syrian Synagogue for wearing a hat by a Rabbi whose own head was covered. It would be sacrilegious for me to follow his conven-

tions rather than the alien conventions to which I was presumably bound.

Such a social organization as I have described in the Ottoman Empire of a generation ago, far from being peculiar, is historically common. The individual was presumed to be a part of an integrated social structure, and to carry this structure with him wherever he went—his relation to a family, a church, and a state; for as a resident alien, under extraterritorial capitulation, I carried my state with me; and had I murdered a fellow countryman, I should have been tried in a consular court under the forms of American law. Yet in that Ottoman society, there were the four elements of society with which we are familiar—the family, organized religion or the church, a state whose points of tangency and channels of contacts with the life of the individual were very different from those that we know, and a business organization of an intricate sort, but arranged on a very different basis. In that society, the term family, church, business and state meant each something entirely different from what it meant in contemporary America; and their relations to each other and to the individual were entirely different.

And that structure of society, old as it was, has now been completely altered. There is in Turkey today the family, the church, the business organization and the state, but they are each quite unlike what they were a generation ago, both in themselves and in their relations to each other.

### Elements Continually Changing.

I have cited this somewhat bizarre example to emphasize the fact that these four components of society, although of the utmost antiquity, are continuously changing within themselves, that they are continuously changing relationships with each other, and that the composite of these relationships which form a national social structure or culture are never identical in two countries at one time, nor in any one country at two different times. In a given country a particular description of the family, the church, the business organization and the state may hold good for decades, but rarely for centuries. There are periods when several national cultures may closely resemble each other; and other periods when each differs widely from the others. We are all familiar with the way in which within that geographical area called Europe, the boundaries of states are changed from decade to decade on the map. We are less aware of the fact that within that human area called society, the boundaries of the family, the church, the business organization and the state are continuously changing; and that as they change the equilibrium of society—the balance of power, if you please, within the social structure is changed with it.

Sometimes these changes are so gentle and gradual that they scarcely affect the life of the individual; at other times they are abrupt and shattering. The initiating force, or dynamic catalyst, may appear in any one of the four components. For example, it has long been recognized that the impact of the Christian Church on the Roman State revolutionized the Roman world. When Christianity first appeared in Rome, it appeared to be no more than one of the many cults that had flowed, as Juvenal says, from the Orontes into the Tiber. To the Roman of the first century, it must have seemed just another of those foreign "isms," like Mithraism, or the cult of Isis or Cybele. The rock on which the Roman Empire stood was the cult of the god-emperor—that cult, more than the legions, bound the empire together; and when this rock was shattered by another Rock, the whole structure of Roman society was broken.

While the family was a powerful component of the structure of the Roman republic—the oligarchical republic of the patricians—it was weak under the empire. On the disintegration of the Empire it remained weak. But in the social structure that emerged in Europe after the invasions, we can trace the dynamic rise of the family to its flowering in feudalism. Save only for the church, the family and the concept of the family dominated and determined the social structure of the feudal world. Family determined the relation of the individual to the state and to the business organization. A man was born a soldier and statesman, born a tradesman or an artisan, born a serf or a yeoman. In what we call "the accident of birth," feudal society saw the direct intervention of God, appointing the new born babe to his place in the social structure. The to us meaningless dynastic wars of medieval Europe were to their participants invested with the character of divine missions when they involved the rights of heredity. The duty owed by the subject of a "rightful" King, was a duty to God for the support of His will on earth made manifest through the mystery of birth. And this idea of the family permeated and dominated

the social structure from top to bottom, save in the Church. So powerful and general was this theory of the relation of the family to society that had it not been for the celibacy of the priesthood, the doctrine of heredity might have been fastened on the Church; in which case the structure of society might have taken on the rigidity which characterized the social structure of Egypt through so many centuries; and which has dominated the history of India, where the concept of the family, elaborated into the concept of caste, still determines the structure of society.

### Feudalism Immutable.

For its members, the structure of feudal society must have seemed immutable. It was logical beyond the imagination of Aristotle. The position of every individual was established; the responsibility of every individual to the social order was precisely prescribed. The organization of family, church, business and state was clearly defined, and their relation to each other determined and recognized. It was a perfect scheme—logical, orderly, controlled. Nothing was left to chance. And, strongest argument for perpetuity, its structural scheme was believed implicitly to represent the will of God, continuously made manifest by birth.

"The rich man in his castle  
The poor man at his gate  
God made them high and lowly  
And ordered their estate."

Yet hardly had this structure of society attained perfection, when it was shattered by the impact of a dynamic change from an unexpected quarter. The age of discovery suddenly gave an importance to the business organization which it had not known for centuries, if indeed ever; and this, followed by the industrial revolution, utterly shattered not merely the former frame (the guild system), but the whole structure of the economy. The rich man in his castle, whose sole wealth was in land, could and often did become poor. The poor man at the gate might follow Morgan to Panama and become a wealthy and respected buccaneer; retired. Or he might trade with the Indies and Muscovy; or he might go into the new industries, and Lazarus suddenly translated into a coach and four splash mud upon his erstwhile landlord Dives, who, if very lucky, might obtain a seat upon Lazarus' Board of Directors.

The examples given are only a few of those that might be selected to illustrate structural changes in society caused initially by the appearance of some galvanic or fermenting force in one of the four components of society, and causing that particular component to burst its bounds and to force a rearrangement of the whole structure.

### Forces Making For Change.

Usually, it seems to me, the origin of these forces may be described as accidental. That is, the change does not seem to be inherent in the existing structure. One could hardly say that the Christian Church evolved out of the structure of society of imperial Rome, even though the existence of the Pax Romana facilitated the spread of the new force. One could hardly have guessed that the force that would do so much to bring order out of the chaos of the Dark Ages in a society of roving freebooters who seemed to acknowledge no principle but the sword, would be the dominance of the family concept of heredity. Certainly Ferdinand and Isabella, in authorizing the voyage of Columbus, had no intent of destroying the feudal system.

The question of whether or not society is rational is not germane to the subject of this paper. The fact of its capacity to rationalize its changes is relevant to it. Whatever be the structure of society, anytime, anywhere, it is dear to its members, and to them it is so satisfactory that any idea of change is honestly repugnant. It is, I think, at once honorable and pathetic, that whatever the structure of society, man always strives to assure himself that it represents the will of God—whatever God, I may say in all reverence, mankind at that particular time has been able to apprehend.

But next to this natural and instinctive resistance to change, there is nothing more remarkable than the rapidity with which a new structure becomes the established order. The dynamic force reaches its new boundaries, the new balance of relationships is determined, and with the passing years, almost with the passing months, nostalgia for the "good old days" becomes the peculiar and tolerated foible of the older generation.

The social structure, as it existed in Western Europe and America in the 19th century is historically familiar to us. The 19th century was acquainted with the idea of structural change in society; for it was aware of the preceding feudal structure. Medieval society had completely rationalized its structure, and by this rationalization had become convinced that its world, and the value of everything in it has with reference to the whole and

to the individual, was an expression of final, discoverable and discovered, natural law. In the same way, the 19th century, while it was aware of the structural changes of the past, rationalized its conviction that it had realized or at least clearly apprehended the final structure of society. And just as the medieval mind had turned to metaphysics for confirmation of its opinion, so the 19th century turned to the physical sciences for rationalizing its belief. Aristotle was the prophet of Medieval society, and Darwin the prophet of the 19th century. The medieval thinkers tried to interpret social and physical phenomena in terms of metaphysics while the 19th century mind endeavored to interpret social and metaphysical phenomena in terms of the physical. Without in any way raising the question of the validity of the theory of evolution, we must recognize that as a general doctrine (and the doctrine was, of course, generalized as soon as stated), it was the ultimate in flattery and comfort to the human race. The theory that the lower form evolves by natural law into the higher implied that in society progress was inevitable and continuous; and that all change represented progress. The mere passage of time assured that today's society must be better than yesterday's; and that tomorrow's would be superior to today's, for such was the law of evolution; and the law of evolution, like the law of gravity or any other law or proposition of the natural sciences, was immutable and discoverable. Of course, in giving it this interpretation, the 19th century out-Darwin Darwin, for Darwin never, I think, ascribed moral qualities to his doctrine. Evolution to him meant primarily adaptation to circumstantial environment, among creatures, animal or vegetable, that had little or no capacity to change that environment; while man has within limits capacity to change himself to fit his environment, or his environment to fit himself, by the exercise of a will, individual or collective, under the influence of a mind, individual or collective, which, while not without its lucid intervals, is, from the record, erratic and circumscribed. Just as the medieval world believed it had reached the ultimate in social structure, because that structure was in accordance with the "natural law" as understood by a metaphysical mind, so the 19th century was convinced that it had achieved the ultimate, or at least the pen-ultimate in social structure, because that structure was in accordance with "natural" law as understood by a physical mind. I say that the 19th century considered it had achieved the penultimate in social structure, for under its own doctrine of perpetual progress, further betterment was anticipated, as indeed inevitable.

### Dominance of Business Groups.

But the betterment envisaged were mere modifications of, not changes in the social structure. The Western World so persuaded itself that it had discovered, subject to a few minor and prescribed ameliorations, the final structure of society that it energetically undertook to disseminate its social philosophy throughout the world; and when it encountered different social structures, it felt constrained to offer or impose its own, by persuasion if possible, by the sword, if the beneficiaries proved stubborn or recalcitrant. Nothing could be more illuminating of its conviction of rightness than its missionary zeal. Missionary zeal has commonly been a phenomenon of religion; but in the 19th century economics and politics were likewise the theme of missionary zeal. The missionaries of the 19th century included apostles of the Cross; but they were accompanied by apostles of the industrial revolution, of the credit system, of representative, elective government—of the integral structure of the society, the established order, which to them exclusively represented civilization. Civilization even had a distinguishing costume, and the progress of backward nations was measured, and measurable to the naked eye, by the rapidity with which populations adopted the garb worn by the inhabitants of the enlightened regions. The familiar caricature of the cannibal chief, garbed in fig-leaves, but crowned with the so-called silk or plug hat, is a lampoon, not on the cannibal, but on the society which was so sure of its perfection in every detail that it took up the white man's burden to extend its blessings to "lesser breeds without the law"; it believed that garb was the first evidence of conversion, not to a faith in a particular religious creed, but to faith in a whole body of economic, political and social doctrines—in short, to a particular structure of society.

This structure of 19th century society was a well-integrated composite of the four forms so often enumerated in this discourse; but it was, I should say, utterly unlike any the world had seen before. Previous structures had tended to become unitary (or to use the current term, totalitarian)—that is, the family, the church, the business organization and the state were more or less merged and blended; with the family and the church usually dominant, with every business organization under the protection of a patron divinity or a patron saint, and with the state as the secular arm of the church. The social structure of the 19th century was compartmentalized. Its doctrine prescribed the separation of church and state; and the separation of the state from the business organization, under the doctrine of laissez faire. The family concept which had dominated feudal society, became relatively unimportant—birth was no longer the direct appointment of God, but an "accident"; and the traditional functional association of an individual with his relatives was discredited as "nepotism." The individual took status as an individual, not from the family relationship, as father, son, wife. In medieval, as in oriental society, woman could scarcely be said to have had status as individuals; her status derived almost entirely from her relation, as daughter, wife, mother, widow, to the family group. And as the individual had waxed, the family had waned.

### Separation of Church and State.

The separation of Church and State was one of the most conspicuous features of the 19th century, even when that separation was less than formal, as in England, contrasted with the formal separation in the United States and eventually in France. Commonly in the social structure, church and state are closely identified. As we said earlier, the cult of the God-Emperor was the keystone of the Roman State; and Constantine was the first emperor not to be deified in life or death. But several emperors after Constantine held the title of Pontifex Maximus or High Priest, which had descended with the imperial office from Julius Caesar. In our own time, the Kalife was hereditary in the royal family of Turkey, and the Sultan was not merely the secular head of the Empire, but as Commander of the Faithful, was spiritual head of all Islam. We are so habituated to the more or less complete separation of Church and State, that we forget that such titles as Defender of the Faith, inherant in the British Crown, or as The Shadow of God on Earth, borne by the Sultanate, had social and political significance.

### The separation of Church and State.

so characteristic not merely factually but ideologically, of the social structure of the 19th century, on the whole, weakened the state and strengthened the church, in their general relation to the structure of society. For the 19th century church, largely relieved of political entanglements, could command the devotion of, and exert an influence on the moral sentiments of society, with a singleness impossible if those claims and influences were intermingled with primarily secular considerations. As we shall see later, the identification of church and state in Russia, involved the church in the ruin of the state. On the other hand, the state, completely separated from the church, lost at least some of its moral prestige, some of its hold upon popular emotion by that separation. If so, that loss of position of the state in society was in itself characteristic of the 19th century. But the outstanding phenomenon of the 19th century social structure was the predominant role of the business organization. In a century of material change and expansion, the business organization, whether manifested in manufacturing, trade or transportation, completely overshadowed the family, the church, and the state. The men who made history in the 19th century were business men—not statesmen or clerics. Under mercantilism, business had been man and the state master; under laissez faire, business was master. It will be understood that I am not implying anything corrupt in this relation. I do not mean that business men bribed ministries or legislatures or judges to do their will; venality occurs in any structure of society and is always recognized for what it is. I mean that in the 19th century the heart's desire of society was centered on material wants, and in the business organization it found a mechanism that satisfied those wants almost before they were expressed and with a profusion never before imagined. It was to the business man that society turned for the gratification of its wishes, not to the statesman or the priest. And in this view, the statesman (or politician, if you wish), if somewhat grudgingly, fully concurred.

### To the feudal or to the mercantile mind.

the 19th century would have seemed economic and social anarchy. It had so many loose ends, so much more confidence in the individual than in the syllogism, so much more confidence in experiment than in tradition. To the ordered medieval mind, or even the ordered Renaissance mind, it would have seemed a world of disorder and chance. And one feature stands out very clearly—in comparison with any other structure of society known to history, the position of the state in that society was passive and circumscribed; and the

family weakened to hardly more than a fortuitous and temporary association of individuals. This social structure, with its center of gravity in the business organization, was not an inevitable evolution out of the preceding mercantilist or feudal structure. These profound structural changes were rather the consequence of what I earlier called accidental and extraneous impacts.

### Factors in the 19th Century.

The impacts that generated the forces, shattered the preceding structure of society, and determined the character of the 19th century, were in my opinion

1. The impact on the economy of the age of discovery, and specifically the colonizing of the North American continent.
2. The impact on the State of the British and French revolutions.

Whatever their ultimate constructive consequences, both were destructive forces in their impact on the preceding social structure. I am aware, from personal experience, that it is not good form to mention the British revolution in certain circles of English society; and I surmise that in any circles of English society it would be rated as questionable to compare the British revolution with the French revolution. Yet it seems to me that the British revolution had an important part in eradicating a certain concept of the state in society, that the eradication of that concept had an important part in the creation of another concept of the state; and that this change in the concept of the state in society determined so influentially the structure of the 19th century, that I must not only emphasize the British revolution, but emphasize the particular feature that it has in common with the French Revolution, namely regicide, by public execution after formal trial.

The British revolution is so commonly described in terms of religion, and the French in terms of economics, and each in terms of the evolution of its own national history, that we are likely to overlook their identity. A French king could state, and state accurately, L'Etat, c'est moi, and the first Charles never uttered that specific quotation, it was his concept of the state, a concept hallowed by generations of previously unquestioned acceptance. Such a concept could not, in my opinion, be altered by evolutionary development; once generally accepted, it would persist until shattered; and it could only be shattered by regicide. Regicide is not assassination. Henry IV of France was assassinated, but that act did not alter the concept of the state. The formal execution after formal trial of a king who to himself as well as to his judges and executioners personified the state—that is, a certain concept of the state in society—alone could destroy that concept of the state. Something of the same catalytic force was felt in American society by successful armed rebellion, conducted, as was the American revolution, by the descendants of the British regicides. Revolution, in England, France, and the United States destroyed the previous concept of the state. The successor concept in each of the three was similar in its major respect—the state was reduced to a much smaller place in society, and to the extent that the social structure is determined by the relation of the state to its other elements, England, France and the United States evolved 19th century social structures on the whole so similar as to invite continuous misunderstanding when the patterns deviate. For example, no Englishman will ever understand the American Constitution, for he attempts to assimilate it to the British Constitution. On the other hand, Frenchmen readily understand its nature. The American Constitution is Rousseau's contract society; and the Frenchman who knows his Rousseau recognizes its origin at once. But no one, I think, ever attributed the British Constitution to Rousseau.

### Revolution and Colonization.

The catalytic influence exerted on the structure of society by the colonial epoch, the frontier, the opening of North America (call it by whatever name best fits the purpose) can hardly be exaggerated. Even today, when the influence has largely spent its force, the British colonial, one generation from England, is quite a different individual, from his cousin that stayed home. The influence of the frontier a century ago, when the structure of 19th century society was forming, was far more powerful. Somewhat earlier I said that to the medieval or Renaissance mind the 19th century would seem like anarchy tempered by chance. This is a precise description of frontier society. On the frontier, the individual was his own state; the Caesar to whom he might appeal was too remote to

affect his life for good or ill; he had to believe in himself and in chance—for chance plays a part on the frontier undreamed of in established communities. The homestead laboriously founded in the wilderness, may in one generation become the centre of a city, or it may be underlaid with oil enough to transform poverty to riches in a month; or it may be blown away in a dust storm or eaten by grasshoppers. On the frontier "liberty, equality and fraternity" do not derive from the pursuit of the Encyclopedists; they are the unavoidable implications of environment. But, whether derived from the Encyclopedists and the catalyst of revolution, as in France; or by direct environmental pressure, as in America; or by revolution at home, and vicarious and proximate experience with the frontier, as in England, the words have had a real significance in all three countries; and their social structure in the 19th century were similar though not identical. The frozen and immutable stability of feudal and mercantilist society had been dissolved by the catalyst of the frontier and of revolution; the old order of hierarchical and ordered relation between family, church, business and state had given away to a new. And this new structure, in many ways unlike any with which history is acquainted, became for us the Established Order.

Meanwhile, in central Europe there were nations as populous and as intelligent, which never felt the direct impact of these two catalysts. The Germanic people, say at the beginning of the 19th century, were still living in an agricultural economy of feudal type, and an urban economy of mercantile character. Outside the orbit of colonial activity, they never felt the impact of the frontier; nor did they share in the revolutionary phase of the French revolution. Their concept of the State never knew the ultimate catalyst of regicide. Uncatalysed by frontier and revolution, the agrarian feudalism and industrial mercantilism pursued its even existence until it came into rather belated contact with the machine age. The result, as one might expect, was a 19th century social structure which was unlike that of nations which had experienced the catalyst of frontier and revolution.

Not that Germany was uninfluenced by these catalysts; rather the influence was relatively weak—just as the influence of the frontier was strongest on America, and the influence of revolution strongest in France. In 19th century Germany church and state were never formally separate (nor were they in England). "Liberty, equality and fraternity" were never for Germany the passionate watchword that they have been for France, nor incorporated in a declaration of Independence as in the United States. But, for that matter, the phrase while it has had significance, it has never had formal recognition in England. And in both England and Germany a part of the ancient and hierarchical gradation of rank and title, which fitted the individual into his relation to other individuals, was retained.

If we are right in thinking that the structure of society in the 19th century was largely determined by the influence of revolution and of the colonial or frontier experience, one would expect that social structure to show its greatest deviation from the past in those countries which had the closest and most recent experience, like France, the United States, and the Colonies; and less, as the distance from the centre of disturbance increased. This is substantially the case. German society moved from feudal mercantilism into machine industrialism with comparatively little disturbance of its structure; however odd the ordered combination of imperialism and socialism seemed to persons whose thinking had been conditioned by individualism and chance. Almost from the beginning of the industrialization of Germany, many of those hazards of existence, for which provision was made in feudalism and mercantilism, and which under the impact of the frontier and the revolution, had been relegated to the individual and to chance, continued to be specifically provided for by the state or under the direction of the state. The general concepts of social responsibility and social relationship so strongly emphasized under mercantilism and under feudalism, proved adaptable to the conditions of rapid industrialization. Still more remote, Russia retained much of its continuity with agrarian feudalism down to the end; and when it, too, experienced revolution and regicide, it was under ideologies far different from those of Hampden and Cromwell, or Rousseau and Adam Smith.

But with all the difference of (Continued on Page Three)

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